Monthly eMagazine of Vedanta Ashram & Mission

Vedanta Sandesh

Year 30

Jan 2026

Issue 7

Cover Page

The cover page image of the first month of new year, January 2026, is a common and beautiful bird of India called the Indian Robin (Copsychus fulicatus). The photo was clicked by Ashram Swamis during their birding trip on the outskirts of Indore in Dec last month.

The males of Indian Robin have brown backs, have longish upright tails, revealing their orangish undertail coverts. They have a typical white shoulder patch. They are sexually dimorphic, so females are overall lighter in color. They are commonly found in open scrub areas and are a bit territorial and have to work to establish their territory. They are opportunistic omnivore's, but primarily insectivorous.

They are early risers and start their day with sweet songs. Always a joy to see them hopping around. Om Namah Shivaya.

Om Tat Sat

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Vedanta Sandesh

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Editor

Swamini Samatananda Saraswati

Vedanta Sandesh

Monthly eMagazine of Vedanta Mission

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https://www.vmission.org.in / vmission@gmail.com

श्रृणुष्वावहितो विद्वन्
यन्मया समुदीर्यते।
तदेतत् श्रवणात् सद्यो
भवबन्धाद् विमोक्ष्यसे।।

Listen attentively, O learned one, to what I shall now tell you. Listening to it you shall be liberated completely from the bondage of worldy existence (Samsara).

Vivekachoodamani - 70

Message from Poojya Guruji

Multidimensional Karma

Humans alone can do Karma:

Human beings alone can do Karma not animals. Mere physical activity is not karma. It is an action wherein we have a choice - to do, or not to do, or even do it differently. Karma is thus a conscious deliberate act not a programmed response. All other beings are programmed and therefore are predictable, but not humans. Majority of humans are programmed or conditioned.

They are predictable and we can shortly predict the response of a person. However, as they learn new things they change or let us say they can change if they really wish.

Karma is Freedom in Action:

Any being who is free to respond alone accrues Punya or Papa Karmas. That karma alone can be called his/her karma. A computer, howsoever great service it is doing, is never called a Punyatma. An un-intentional act, if it can be proved in the court of law to be so, is never punishable, because technically it is not his/her deliberate action. The capacity to do karma is

the first step to freedom, till then it is just our conditionings which rule the roost. We can be conditioned to do good things or vice versa. The terrorists are just brainwashed and like robots they keep doing what their masters commanded them to do. Good conditionings is not good karma, but definitely helps them to discover some freedom in due course of time. Karma is a conscious act borne out of freedom to do or not to do. In Karma there is learning and thus it can slowly lead one to the door of total freedom.

Potential of Karma:

Once a person learns to perform karma, then they need to realize its

multidimensional potential too. There are various things which are possible by Karma. In all the wise people have noted that there are four kinds of results possible by Karma. They are - Aapyam, Utpadyam, Vikaryam and Samskaryam - meaning to get or acquire something; to create something new; to transform something, and finally to purify something.

Aapyam:

In Aapyam, we aim to acquire as per our needs. Aapyam potential helps us realize the potential of karma best. Have a goal and work for it in the best possible

manner. Greater the goal, better is the inspiration. Everyone has to learn to be financially self-dependent and also fulfill various basic requirements or desires. Every worldly goal presents a challenge and the moment we have a goal, obstacles are obvious. So dedication, single-pointedness, perseverance, enthusiasm, team-spirit all become extremely important qualities to have. Later the goals may change, but these qualities become a blessing for every other type of goal too. Let the drive to acquire things of the world be prompted by requirements & responsibilities, but blind egoistic motivation - which makes it endless and bereft us from other potential of karma. Acquisition makes sense

when we are a lacking individual, so obviously as our lack diminishes, so does this goal. In karma of wise people there is nothing worldly which really needs to be acquired, just the qualities of enthusiasm & confidence.

Creative Karma is a level up

Utpadyam:

Utpadyam requires creativity. Creating something new and this requires a mind which is more subtle and intuitive. Creativity is producing something which is unique & new - not merely permutation & combination of old. Whether it is arts, technology, agricultural produce or any other research - all require a plus factor. Majority just run

after things of the world and acquire this or that, very less create something new. Egoistic aspirations hamper creative endeavor. Real creative people have contentment with things they have so can explore newer venues. They are not contend to tread the beaten path.

Vikaryam:

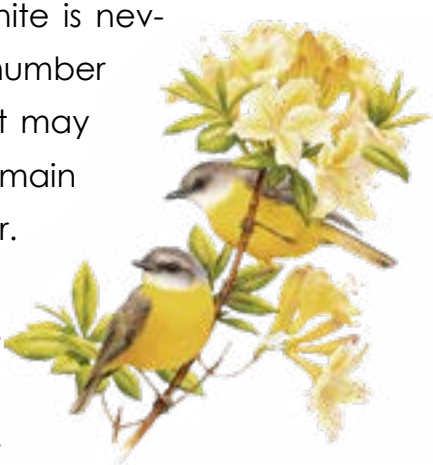
The potential of Vikaryam implies modification - for something better or worse. We have the potential to change things, whether our health, habits or our society & world at large. Majority of people, however, make their minds dull, insensitive & monotonous. Education systems are a big culprit and so are various value system which are blindly followed. Like a blind following a blind, the world plunges into greater dark-

ness & turmoil's. This is just one of the potential of our own Karma. No one is responsible for our ignorance and stupidities. We alone are our best friend or foe. Those who keep changing things obviously do not believe that deep down they are fine as they are, so changers always pursue a dream with the hope that situation A will be better than B. They are extrovert and dependent, always motivated by a deep lack within.

Samskaryam:

Samskaryam is the fourth & the most awesome potential of Karma - but least pursued as the ultimate goal. Samskar-

yam implies purification, just pure simple purification. There is no burden of acquisition. Basically it is their philosophy of life which makes them focus of this aspect. One, they truly believe that deep down they are fine, rather one with infinite. Infinite by its very definition is all pervasive, so that which is the timeless truth is already the fundamental essence of everything. It is rather the very Self of everything. It is the real 'I' of all. Finite to infinite is never by adding any number howsoever great it may be, the sum will remain a limited number. So it doesn't make sense to work basically to acquire things from out-

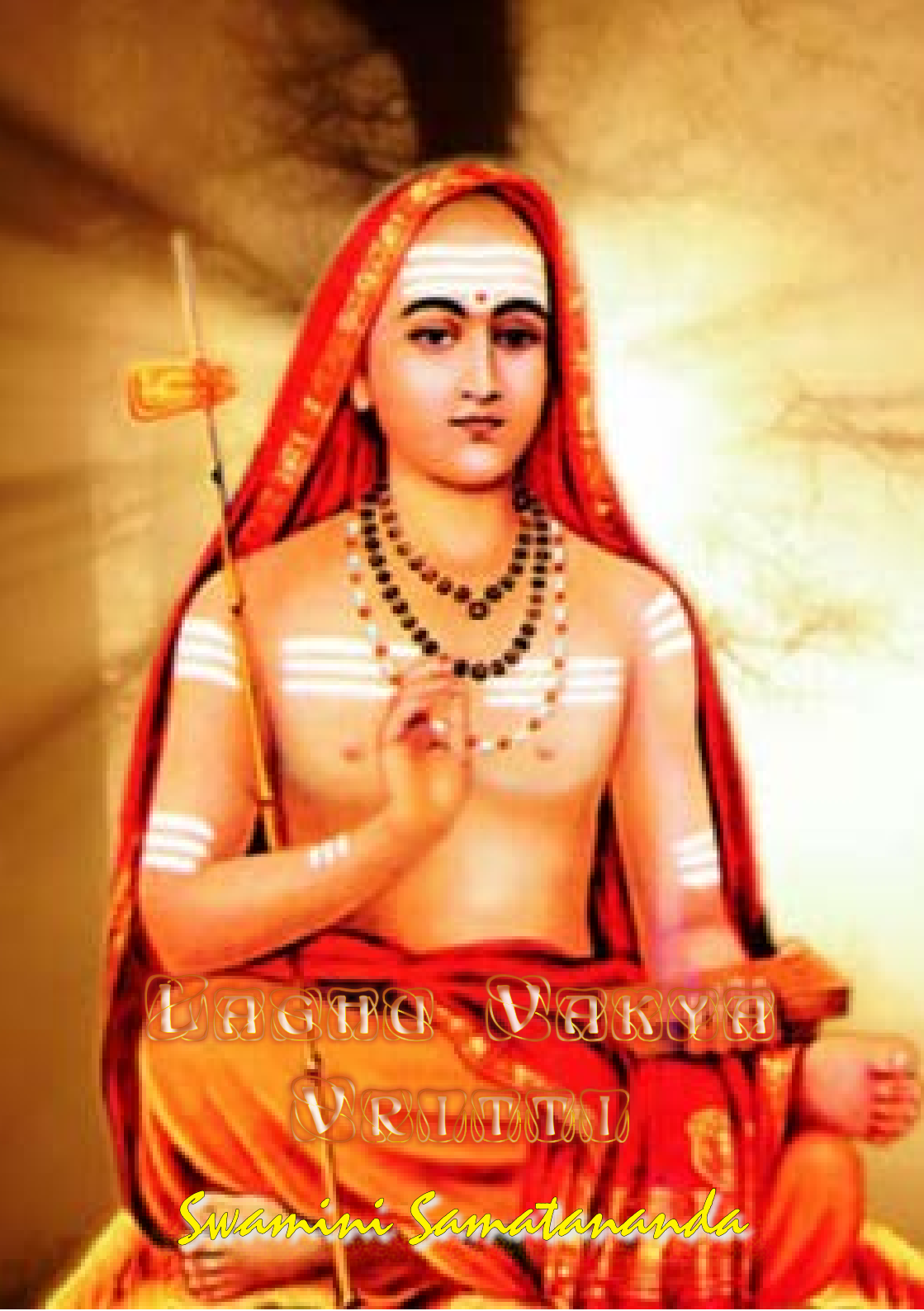


side, and that also when everything is so perishable. When it comes to acquiring basic things for our own sustenance, their philosophy is to just work lovingly for the well-being of all. Karma-phala comes naturally & effortlessly. They believe in the existence of God - Ishwara. An omniscient, omnipotent, supreme intelligence which not only creates us but manages our life too. So why work for something which is beautifully taken care of. If the timeless truth is present here & now, the only thing which is required is a subtle & sattwic faculty which will help us realize it. This is where Karma comes into the picture. Karma alone purifies and negative karma maligns our mind & intellect. So that's the way to go for all Yogi's & Bhaktas.

The philosophy of Life :

Yogis work single-pointedly for the purification of mind, to make it subtle & sattwik, and then even this goal & objective becomes redundant & useless. Thereafter there is Sanyas - no purification either, just deep contemplation and trying to appreciate the truth of what 'is' rather than what should be. They revel in Vedanta - the science of Self-knowledge in the company of realized masters. For such a goal the first step is to appreciate and be motivated by the Samskaryam potential of karma alone.

Om Tat Sat



LAGHU VAKYA VRITTI

Swamini Samatananda

Shloka - 06

वह्निनतप्तजलं ताप
युक्तं देहस्य तापकम्।
चिद्भास्या धीस्तदाभास
युक्तान्यं भासयेत् तथा।।

Water heated on fire acquires heat and so becomes capable of heating the body; in like manner, the intellect illumined by Pure Consciousness acquires its luster and thereby illumines all other external objects.

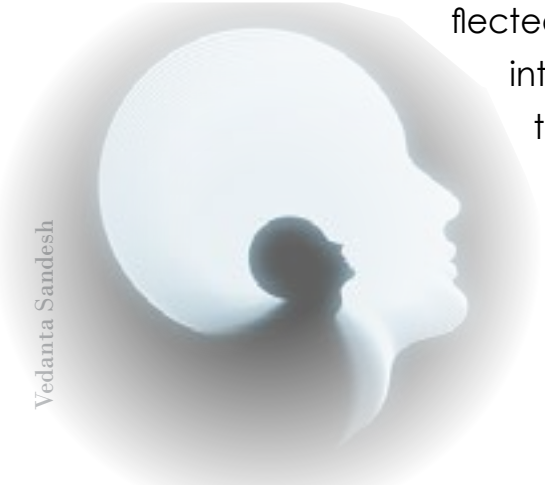
Laghu Vakya Vritti

Sangati:

In the previous shlokas the Revered Acharya revealed how the play of the waking and dream state is attributed to the functioning of the individual self with the blessing of the underlying consciousness. In the waking state Pure Consciousness is revealed when the intellect

and all the other faculties are in a calm and still state. In deep sleep state even though everything else goes into the unmanifested state the immutable Pure Consciousness remains in itself totally unaffected illuminating sheer ignorance.
Now in the following shloka one can see that not only the thoughts but also the gross body is revealed by consciousness. Life in the body is also because of consciousness.

First Consciousness is reflected in the intellect and so there is chidabhasah (Reflected Consciousness) in intellect. In the intellect the karta rises as 'I am the doer'. This Karta (Doer) and chidab-



hasa mix together and they become one living entity-the Individual Jiva. Now the attachment of the Karta with the faculties makes the body, mind, intellect or any worldly object extremely important for him. The attachment with the limited faculties is borne out of a sense of limitation and thus the enjoyer (the Bhokta) is born who wishes to fill up this sense of limitation with various experiences at the level of the body, mind and intellect. Once the enjoyer as an entity comes into existence there are desires and dreams lined up to be fulfilled. This Jiva with various desires and dreams needs a body to fulfill it. It is only while sitting in the gross and

subtle body that this Jiva enjoys the play of the objective world or play of Maya. This is the journey of Samsara wherein the Karta Bhokta Jiva is bonded by the law of karma, seeking and and acquiring various experiences to be fulfilled. Some people have a long list of shopping experiences in the world and so they need a body and hang on to a particular body for as long as their prarabdha allows them to. But interestingly this journey continues from one birth to another. This alone is Samsara-the

journey of continuous seeking. In each birth the karta detaches itself from body when death comes about. Although this detachment is not born out of independence. It comes about when the prarabdh karmas are exhausted and thus a cycle of attachment to a particular body and then detachment from it becomes the destiny of the individual Jiva until he comes to realize the truth of his own Self as the Chit Swaroopa (Pure Consciousness).

The important truth revealed here is that when the Karta becomes conscious and he attaches deliberately with the body that we become conscious of the body and its various experiences. Just as in deep sleep as we detach from the body we are not conscious of any mosquitoes sitting on

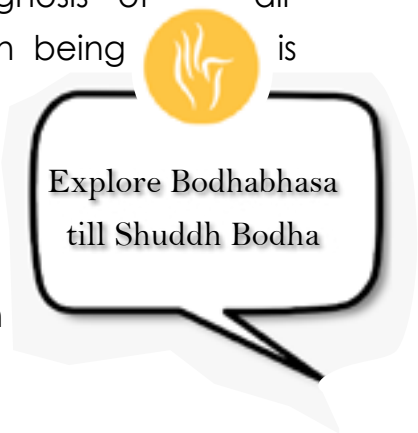
the body, or any external sounds etc. Even though Pure Consciousness is ever present as a substratum but there is no awareness of the body. In this manner, the awareness of the body is not directly by consciousness but indirectly by the ego when it attaches with the body, the body is enlivened. This has been explained by a very unique example.

When we need to boil water we light the fire first, the fire is not directly in contact with the water but when the vessel is heated up,

the heated vessel heats up the water. In the same way, the consciousness in the body chidabhaasya dheehi tada bhaas-ayuktah anyam... from consciousness to chidabhasa (Reflected Consciousness) then this chidabhasa brings about the Karta and the Karta becomes attached with the body and then we become con-scious of the body. So there is an indirect network. Never the less the bottom line is that even when the body is con-scious at this moment the blessing of life is coming from consciousness. So we can directly experi-ence our consciousness through our body when the body is acting and living. It is only because

of this life principle that I am a living entity in this world. I can touch, feel, and experience the world.

So the source of all limited consciousness is the pure consciousness or shuddh bodhah which is changeless and limitless. On the other hand there is this reflected consciousness which is changing, growing and has limitations. The ignorant one takes the reflected consciousness as real and this alone becomes the cause of all suffering. Diagnosis of all problems of a human being is that we need to see the presence of pure consciousness and that the body, mind and intellect are an



object of the world. The Sakshi bodhah is like the King in whose presence everything is enlivened and activated-the intellect, the mind and the body. But if I identify with the BMI then the life of seeking is inevitable. On the other hand awakening in the truth of the Self redeems one's Self from all seeking, change, birth, death and suffering.

~ 94 ~

The Grand Promise

P.P. Gurudev
Swami Chinmayanandaji

The Art of Man Making

Arjuna demanded of Krishna a full explanation of the seven terms used by Him in His previous discourse. Without clearly knowing the exact meaning-content of the special terms used by a science, no student can follow his teacher.

So explaining the terms, Krishna says, The Imperishable is the Supreme Brahman. Its presence in each individual is called 'Adhyatma'. The creative force that caus-

es things to spring forth into existence is called 'karma'. Of the seven terms, three are defined here. "What is Brahman?" was the question. The answer is, "The Imperishable is the Supreme Brahman". All phenomenal beings and things, since conditioned by time, must necessarily change or modify. Thus, everything in the universe must go through certain definite modifications such as birth, growth, decay, disease and death. The Imperishable is that which has none of these changes. That Imperishable, which is beyond time, which is the very Consciousness that illumines the time-space concept, is the Supreme Brahman.

This Infinite Consciousness when apparently

functioning through a given individual is called Adhyatma. The Light of Consciousness in which we recognise and become aware of our thoughts within and our perceptions without, is the Self, the Atman. This is meant by the term Adhyatma.

When a dynamic man lives in a world of beings and objects, he not only becomes conscious of his world and aware of his thoughts but he cannot but react and respond to the stimuli reaching him. The creative force that causes things to spring into existence is called karma, work. This definition is very pertinent. The majority of our efforts put forth do not constitute 'work', as they

do not end in creating new things or a fresh arrangement of things for the benefit of man and his community. Destructive work is an abortion, a caricature, an insult to man. Productive activities constitute 'work'.

Defining another three terms, the Lord, says, "O best among the embodied! The perishable equipment is Adhibhoota, and the Indweller is the 'Adhidevata'. I alone am the 'Adhiyagna' here in this body. If the Imperishable Self is the Divine Consciousness in us, then the Lord indicates the perishable equipments as the body, mind, intellect, etc., all constitute Adhibhoota. The mighty

The Art of Man Making

faculties of the sense-organs, mind and intellect are the expressions of the Indweller in us expressing through the vehicles. The Indweller is called the ego or the individuality (jiva). The Supreme Self and the jiva are one but with a difference -just as the electricity and the current in the live wire are one and the same, but with a difference.

The transactions between the world and its beings are figuratively considered as a Yagna in traditional Vedic thought. The sense stimuli are gathered by the sense-organs and poured into the body, the trough, wherein the sacred fire of the Infinite Conscious-

Questions reveal Chintan

ness blazes away into dancing flames fed by the firewood of the vasanas. Accepting this famous and oft-used metaphor, Krishna says, "I alone am the Adhiyagna in this body". If this Life is not in us, when the body is bereft of It, it is incapable of continuing this Yagna. A dead body cannot receive or respond to any stimuli from the outer world.

The audacity of the student in asking for these terms echoes his sincerity and spirit of seeking. This the Teacher welcomes, so he addresses Arjuna as "the best among the embodied".

The Art of Man Making

Thus having explained six of the terms, Krishna takes up the last one for discussion- "How does a self-controlled seeker at the time of death come to know Thee?" The Lord answers, And he, who at the time of death, meditating upon Me alone, goes forth, leaving the body, surely he attains to My Being-there is no doubt about this.

At the time of death we all must leave the body here for cremation, and our mind-intellect-equipment directed by our most powerful vasanas, is shot out to seek for itself an environment where we can fulfil our immediate and urgent vasana-promptings.

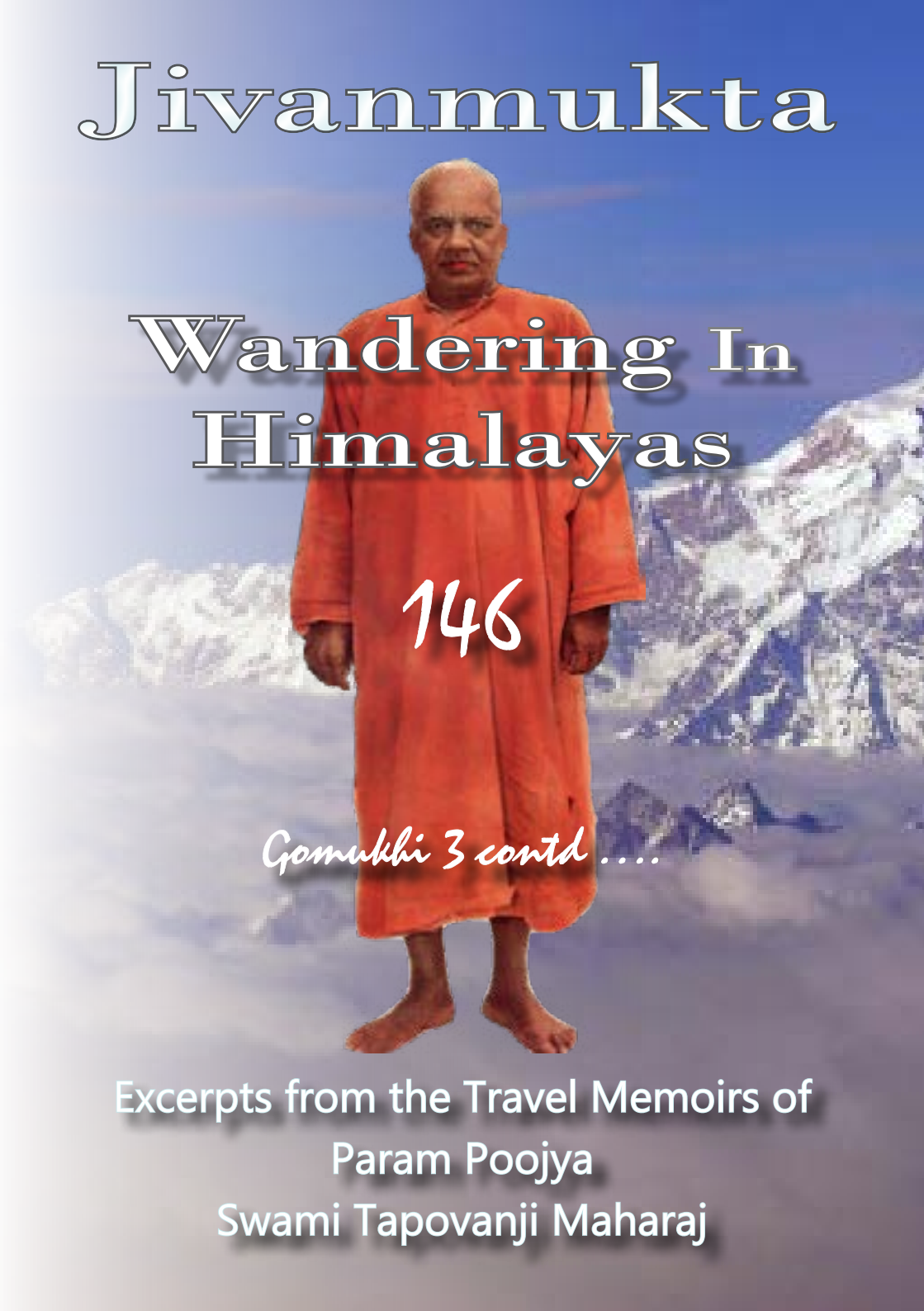
In short, there is a perfect continuity between life now and life hereafter. Death is but an incident in life. Just as you go to bed and wake up to live the continuation of what you had been before sleep, so too, death is nothing more than a significant change of the venue of activity. Life is continuous, with or without the present body.

To say that the mind cannot independently function without the body is not tenable. Look at your own dream experiences. You are totally unconscious of the body, yet the mind-intellect continues to function, creating and experiencing the entire gamut of emotions and sorrows, frustrations, and despairs, joys and pains, riches and poverty.
Thus the mind-intellect individuality "when it leaves the body and goes forth meditating upon Me alone" "he attains to My being".

Because, in order to have thoughts of the Self at the dire moment of death, the seeker must have developed divine vasanas earlier by long years of practice. As a result, the good vasanas are more powerful in him than the old vasanas. Naturally, such an individual directed by his own powerful vasanas "goes forth to attain My being. There is no doubt about it".

Here is a discussion about a state of experience which neither the Teacher can explain nor the student understand for certain-it is a state to be realised. Hence the Teacher encourages the student and says. This is the great grand promise-"He attains to MY being; there is no doubt about it."

Jivanmukta



Wandering In Himalayas

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Gomukhi 3 contd ....

Excerpts from the Travel Memoirs of
Param Poojya
Swami Tapovanji Maharaj

JIVANMUKTA

It is impossible to express in words with what boundless faith and devotion I used to visit Mother Ganga as her own devotee, year after year. My mind was filled with a supreme sense of elation when I sat in that hardly accessible spot, cooking and offering various foodstuffs to Gomukhi Ganga. After a bath and worship, I would sit from 10 a.m. to 4 p.m. on a broad rock, almost out of reach of even

the Gods and quite close to the cave where the Ganga emerges from the snow, looking at the great heap of snow which is Ganga's mother, and at the snowclad mountain peaks surrounding the area. To most people it might have been a terrifying experience, but to me it was an exhilarating one.

I have had the covetable privilege of visiting Gomukhi 12 times in 12 years. I have been able to accomplish my pilgrimage without any strain, though such journeys are necessarily taxing. Even foreigners (who may not believe in the Vedas) and Hindus with "advanced" views who do not believe in pilgrimage centres or pilgrimages, on reaching this spot are influenced by the holy atmosphere; they worship Mother Ganga, sprinkling her holy waters on

their heads with devotion. If that is so, what wonder if people like me, fully believing in her as the Supreme Goddess, feel overjoyed at the sight of Gomukhi.

While standing near Gomukhi, under the high, dazzling snow-covered peaks of the Himalayas, watching nature all around with wonder-struck eyes, there can be no room for worldly thoughts, sorrows, or memories of the past. The mind then reaches a state of concentration devoid of all distracting thoughts. It is then steeped in ineffable joy at the sight of the snow Divinely beautiful in its own right, and is led forward into a state of sama-

dhi beyond all doubts. Satwic joy is something that can be attained only through long and arduous discipline. At Gomukhi one reaches it without effort. The heavenly bliss that one comes to experience in the midst of natural beauty is superior to the common pleasure of the rajasic man.

STORY

Section

Lakshman Kills Indrajit

During the battle of Lanka, Lord Lakshman kills Indrajit, son of Ravana, by beheading him with the Anjalikastra. When Ravana gets this news, he spills with anger and turns to his brother Ahiravana, the king of the underworld, for help.

Vibhishana Warns Lord Hanuman About **Ahiravana:** Ahiravan was a master of illusion and deceit. When Vibhishana comes to know that Ravana has joined hands with

Ahiravana to avenge the death of his son, Indrajit, he alerts Lord Hanuman.

Vibhishana warns Lord Hanuman about Ahiravana and advises him to guard the cottage of Lord Rama and Lakshman as Ahiravana would try to abduct them.

Ahiravana's Disguise:

Lord Hanuman stood guard outside the cottage where Lord Rama and Lakshman were resting. Ahiravana tried to enter the cottage, but all his futile efforts were denied by courageous Lord Hanuman.

Feeling helpless, Ahiravana creates a spell that puts everybody to sleep and, disguised as Vibhishana, deceives Lord Hanuman.

He enters the cottage where Lord Rama and Lakshman are resting and takes them to his underworld.

Hanuman Defeats Makardhwaja

In the morning, when Vibhishana & Lord Hanuman come to know that Ahiravana has kidnapped Lord Rama & Lakshman, Lord Hanuman bursts with anger and travels to Pataal Lok to kill Ahiravana and rescue his beloved deities.

As he approaches the door of Pataal Lok, he is stopped by his son Makardhwaja.
Then, with his immense strength and power, Lord Hanuman defeats Makardhwaja and enters Ahiravana's palace, where Lord Rama & Lakshman are held captive.

Secret To Kill Ahiravana

Ahiravana had a boon that he could only be killed if all the 5 diyas or lamps that he lit in 5 different directions were blown off si-

multaneously.

When Lord Hanuman enters Ahiravana's palace, Chandrasena guides him on how to kill Ahiravana and rescue Lord Rama and Lakshman.

Lord Hanuman Takes **Panchmukhi Form**
To blow the five lamps in five different directions, Lord Hanuman takes the form of Panchmukhi Hanuman and blows all 5 lamps simultaneously to kill Ahiravana.

Then Lord Hanuman takes Lord Rama and Lakshman out of Pataal Lok and fulfills his promise to keep his beloved lord safe and sound.

Mission & Ashram News

Bringing Love & Light
in the lives of all with the
Knowledge of Self

Ashram News

Gita Jayanti Celebrations

ASHRAM NEWS

Gita Bhavan-Indore

Ashram News

Gita Diwas 14th Dec'25

Ashram News

Gahana Karmano Gatihi

Ashram News

Maam anusmar yuddhya cha

Ashram News

Samatwam yoga uchyate

Ashram News

Welcoming P.P. Guruji with Poorna Kumbh

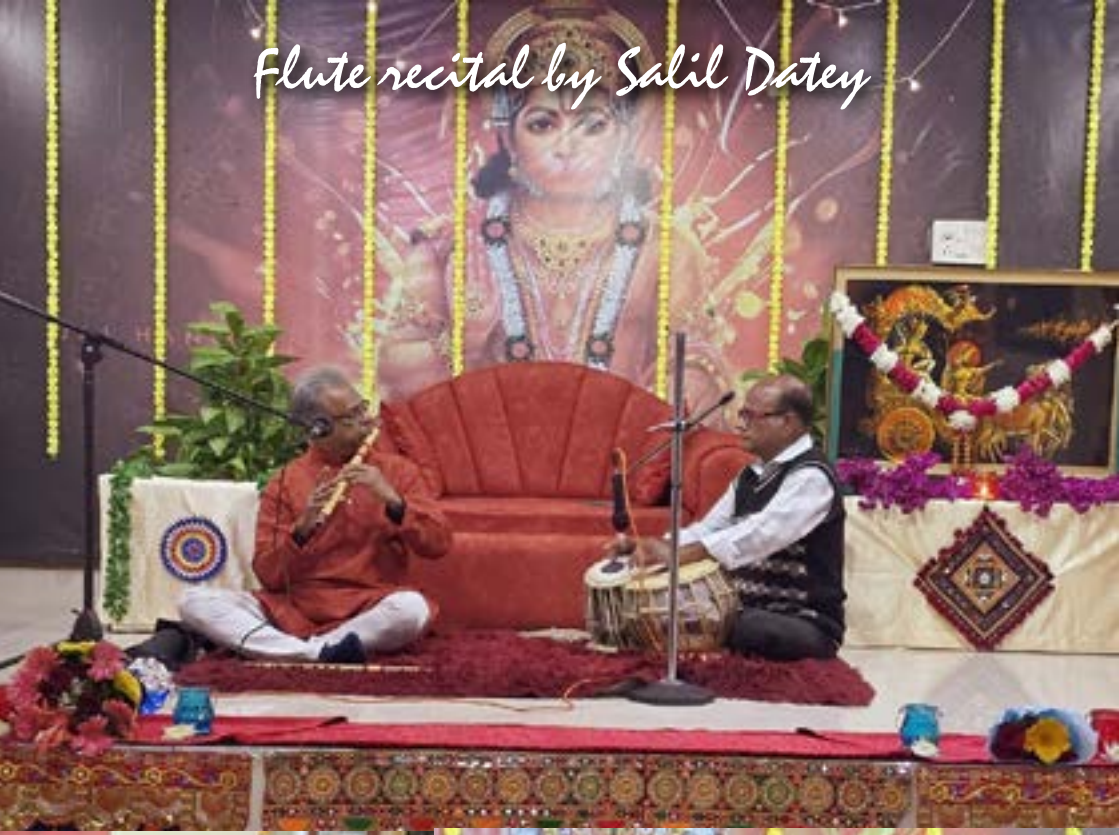
Holistic Living celebrated as Gita Diwas

Deepjyotir Namostute

P. Sw. Amitanandaji welcoming all guests

Ganesh Vandana Nrutya

Flute recital by Salil Datey



Veda Mantra Chant

Ashram News

Vedic chants, Nritya, flute recital by Devotees

Tasmai Sri Gurave Namah

Ashram News

Conclusion with Gita Arti

Ashram News

Gita teaches Holistic Living

Ashram News

Prasade sarva dukkhanaam
haanih asyopajaayate

Ashram News

Sankirtanam

Joyous expression of devotion

Ashram News

Ashram News

Live every moment holistically

Ashram News

Communication, focus, luck and a relaxed mind

Ashram News

15th Dec : Birthday of P.P. Guruji

Ashram News

Abhisheka-Sri Gangeshwar Mahadev

Janani kritartha
Vasundhara punyavati cha tena

Ashram News

Matarah sarva bhootanaam

श्री सप्त गौमाता मंदि

Blessed are the ones who serve

Ashram News

Ashram News

Subject: Tattva-Bodha

Online Vedanta Classes

Subject: Gita Chapter-7

Ashram News

Om Sri Gurubhyo Namah

Ashram News

Visit to the 'Aviary' in Indore Zoo

वेदान्त आश्रम, इन्दौर में आयोजित

गीता ज्ञान शिविर

दि. 10 से 15 फरवरी 2026 तक

(महाशिवरात्री पर्व – 15 फरवरी)

छ़ह दिवसीय आवासीय शिविर

विषय : गीता अध्याय ७
(ज्ञान विज्ञान योग)

ध्यान / संस्कृत / भजन / प्रश्नोत्तर

➔ स्थान : वेदान्त आश्रम
सुदामा नगर, इन्दौर

सम्पर्क : 7000361938
9329487329

➔ स्वच्छ स्थान

➔ सात्विक आहार

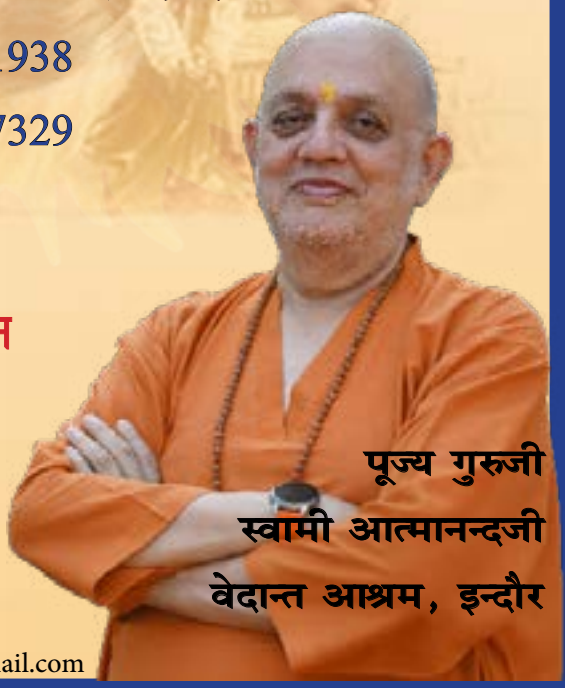
➔ अध्यात्म ज्ञान

सह आयोजक :

स्वामिनी अमितानन्दजी

स्वामिनी समतानन्दजी

स्वामिनी पूर्णानन्दजी



पूज्य गुरुजी
स्वामी आत्मानन्दजी
वेदान्त आश्रम, इन्दौर

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Ashram & Mission Programs

Daily Class (Ch-4) of

Bh Gita (Shankar Bhashya)

@ Vedanta Ashram, Indore

Poojya Guruji Swami Atmanandaji

Online Vedanta Class

On Tattva Bodha

By P. Swamini Amitanandaji

Every Saturday (4.00-5.00 PM)

on Google Meet

Ashram News

Online Gita Pravachans

Gita 7

By P. Swamini Samatanandaji

Every Sunday (4.00-5.00 PM)

on Google Meet

Pakshik 'Ekadashi' Podcast

on Every Ekadashi

By P. Swamini Poornandaji

Published on

Vedantashram YouTube Channel

INTERNET NEWS

Talks on (by P. Guruji) :

Video Pravachans on YouTube Channel

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